

124.

A

GODLY AND
LEARNED SER-
MON, VPON THE
91. Psalm.

*Declaring how, and to what
place, a Christian man ought to
flie in the daungerous time of the
Pestilence, for his best safetie and de-
liuerance.*

By T. C.

*Wber-unto are ioyned, certaine
fruitfull Prayers, very necessarie
for the time of infection.*



LONDON

Printed for Edward White, dwelling
neere the little North doore of S. Pauls
Church, at the signe of the Gun. 1603.

GODLY AND

LAUDABLE

MONUMENT

TO THE

DEATH OF

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*A godly and learned Sermon
vpon the 91. Psalm.*

*Shewing howe, and to what place, a
Christian man ought to flie in the
dangerous time of the Pestilence,
for his best safetie and deliuerance.*



As much as Almighty
God, doth now visite, handle
& punish this country and re-
gion with the horrible and
fearefull plague of the Pestil-
ence, and many folkes (after
an vnmanerly fashon) are so affraide there-
of, that there bee heard and scene of them
a manner of vnaccustomable wordes and
workes, which become not well a Christian
man: And seeing that all the deedes of
charitie which one Christian man is bound
to shewe vnto another (no lesse then vnto
Christ him selfe) are perilously omitted,

A y. wherby

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whereby then riseth all manner of slander to the weake, and misreport vnto the holy Gospell: I thought it profitable and necessary to bestow vpon your charitie in this case, a short instruction & comfort out of the holy Scripture, to the intent, that the ignorant may be taught, the weake strengthened, and euery one counselled after his calling, to serue his neighbour.

And I will take for my Text, the 91. Psalm, which soundeth after this maner:

Verse. 1. Who so sitteth vnder the defence of the highest, and abideth vnder the shadowe of the Almighty.

2. He sayeth vnto the Lord: my hope, and my strong holde: my God, in him will I trust.

3. For hee deliuereth me from the snare of the hunter, and from the noy some pestilence.

4. Hee shall couer thee with his feathers, & thy trust shall be vnder his wings: his faithfulness and truth shall be thy shield and buckler.

5. So that thou needest not to feare for any terror by night, nor for the arrowes that flye by day.

6. For the Pestilence that commeth priuily in the darke: nor for the sicknesse that destroyeth in the noone day.

7. Though

the 91. Psalm.

7 Though a thousand fall at thy side, and
ten thousand at thy right hand, yet shall it not
come nye thee.

8 Yea, with thine eyes shalt thou see thy
desire, and beholde, how the vngodly shall be
rewarded.

But afore wee come to the vnderstanding
of these comfortable wordes: your charity
shal first know, that it is not my meaning to
forbid or inhibite any man to flye or to vse
Physicke, or to auoide dangerous and sicke
places in these fearefull ayres, so farre as a
man doth not therein against the beliefe, nor
Gods commandement; nor against his cal-
ling, nor against the loue of his neighbour.
For though some will saye: Such Plagues
toucheth no man, but those that be ordained
of God thereunto, like as there be certaine
ensamples thereof found in holy Scripture:
namely, as in *Ezech. 9.* & *Apoc. 7.* there was
sent an Angell, which aforehand marked the
vertuous and elect, or euer it was charged
and commanded the second Angell to smite
(with Pestilence or other Plagues) those
that were not marked. Neuertheles, against
that it might be said: Good sir, though it went
so at such a time in such places, who maketh

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vs sure yet now, that it shal therfore chance
so in al other deathes of the country? There-
fore I will now at this time let all such
things continue in their libertie at your dis-
cretiōs like as al other natural things, which
bee subiect and committed vnto our reason
to rule. But as for the Christian which (by
reason of office, or for poverities sake, or for
other reasonable causes) cannot, or be not
minded to fly, I will herewithal shew them
their best & highest comfort that they haue.

In like manner, I will not enter against
them, that speake naturally thereof, and say:
Such Plague commeth out of the influence
of the Starres, out of the working of the
Cometes, out of the vnseasonable weather
and altering of the ayre, out of the South
windes, out of stincking waters, or out of
foule mists of the ground: For such wise-
dome of theirs, will we leaue vnto them vn-
despised, and not fight thereagainst: But
(as Christian men) we will holde vs vnto
the worde of God, the same will we suffer to
be our most high wisdom, and giue cre-
dence vnto it, and follow it: and so shall wee
finde much better & surer instruction: Name-
ly, that this horrible Plague of the Pesti-
lence commeth out of Gods wrath, because
of

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of the despising and transgressing of his
gobly commandements. For thus sayth the
holy Prophet *Moses* in the booke of Deut.
Chap. 28.

Vers. 1. If thou wilt not hearken vnto
the voyce of the Lorde thy GOD, to ob-
serue and keepe all his commaundements
and ordinances which I commaunde thee,
then shall all these curses come vppon thee,
&c.

And it followeth:

Vers. 21. The Lorde shall cause the Pestilence to endure long with thee:

Vers. 22. The Lorde shall smite thee with
swelling, Feauer, heate, burning, blasting,
drouth, &c. And shall persecute thee till
hee viterly destroy thee, and bring thee to
naught.

And certainly this is the plaine trueth,
and the very originall of these Plagues. No
man ought to doubt thereon: For though the
foresaide naturall causes doe somewhat a-
gree also thereunto, yet is it sure and vn-
doubted, that the same causes bee sent and
stirred by out of Gods wrath for our sinne
and vnthankfulnesse.

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And truly, that it is euen so; the holy Scripture declareth; not with bare wordes onely, but sheweth it also with notable ensamples. For in the fourteenth chapter of the booke of Numbers, when all the spyes (except *Iosua* and *Caleb*) spake euill of the lande of promise, and made the people impatient & in an vprize: so that they chose them a Captaine, and thought to goe againe into Egypt, and to stone *Moyse* and *Aaron* which commaunded them the contrary, we read thus: Then appeared the glory of the Lord, and spake vnto *Moyse*; How long doth this people blaspheme me? And how long wil it be yer they belecue me, for al the tokens that I haue done vpon them? therefore will I smite and destroy them with Pestilence, and make of thee a greater nation then this.

Likewise also when *Dauid* caused the people to be numbred, against Gods commandement, he displeased the Lord God horribly therewith. Therefore layed he the punishment vpon him, so that he was faine to choose himselfe, whether he had rather haue seauen yeares dearth, or thre Moneths mischance in battaile, or thre dayes Pestilence in the Lande? And when he chose the Pestilence, there dyed in thre daies, seauenty thousand men;

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men, as it is written in the last chapter of the second booke of *Samuel*.

Seeing then that out of the word of God, wee knowe the very cause of this horrible Plague: Namely, that it is the faulte of our sinnes; as vnbeliefe, disobedience and vnthankfulness. Wherefore, before all things, it shall be necessary; that wee restraîne from the same; repent and amende our liues, if wee will bee preserved and deliuered from this horrible Plague. For if God punish vs, because of sinne: it is good to consider that we must first acknowledge and eschewe our sinnes, in case that hee shall withholde and take away his wrath & sharp punishment from vs. For if we continue in our euill, sinfull and culpable life, certainly he will not cease with the punishmēt, but go forth more and more, till he giue and recompence according to our workes. But if we knowledg our sinne, restraîne from it, repent and aske grace, then shall he also take away his wrath. And this horrible wrath (with other heauy burthens, as warre & dearth, that lye vpon our necke) shall hee mercifully take away from vs againe. As holy *Paul* sayeth, 1. Cor. 11. If we iudged our selues, we should not be iudged; But when we are iudged, wee be cha-

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stened of the Lord, that we should not be damned with the worlde.

And out of all this may your charitie well perceiue, howe vnwisely and vnchristianly they doe, that out of inordinate feare of this Plague, leaue their calling and office, maliciously withdrauing the loue, helpe, and faithfulnessse, which they (out of Gods commaundement) are bounde to shewe vnto their Neighbours, and so doe sin grievously against the commaundement of God. For certainly they doe but stirre vp the wrath of God more earnestly against themselves, that hee may the sooner take holde vpon them and plucke them away with this Plague. For men may heare on euery side, that some doe shunne and flye not onely the sicke, but also the whole: Yea (that which is more foolishnesse) even the Platters and Candlestickes, which come out of straunge houses, as though death did surely sicke therein. And (out of such fond childish feare) it commeth, that not onely some sicke folkes bee suffered to die without any keeping, helpe and comforte: but that women also great with childe, are forsaken in their most neede, for at such times, fewe or none will come vnto them: Yea, a man may heare al-

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so that the children forsake their Fathers and Mothers, and one household body keepeth himselfe away from another, and sheweth no loue vnto him: Which neuerthelesse hee would be glad to bee shewed vnto himselfe, if he lay in like necessitie.

How be it, I suppose there come not many such chaunces to passe: neuerthelesse I must speake thereof that it be done no more from henceforth. For certainly it is vniwisely and vnchristianly handled: and wee neede not thinke that the same is the waye to escape this Plague, but rather an occasion that it raigneth more mightily ouer vs. For seeing it is sure (as yee haue heard afore) that such Plague is sent for punishment of our sinnes; and Christ hath giuen vs a newe Commandement, that we should loue one another (as hee hath loued vs) it followeth that the farther we departe from the loue of our neighbour, the more wee lade sinne vpon vs, and deserue this plague so much the more.

Againe, the more diligently that we take heed vnto the loue of our neighbour, the surer shall we be from this Plague: No man needeth to doubt thereof.

But heere withall will I also counsell

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nor compell no man, to any vnnēdēful daunger (that he is not bound vnto by his calling nor by loue) but only warne those which for feare, leaue that which they are bound to do before God: To the intent that for such naked seates sake, they doe not transgresse nor omitte the commandement of God, & hope by sinne to escape this plague, which neuerthelesse commeth because of sinne. For that were a foolish vnadvised counsell, if one would goe about to escape the wrath of God by transgression, and by sinne to auoide the punishment of sinne.

Besides this, doth experience shewe also that they which bee so sore afraide, doe commonly miscary. Againe, they that waite vpon their offices and serue their neighbours, be deliuered; As it is well sēne in the ministers of the Church, and other moe, that shun not the sicke, but must visite them and comfort them with Gods worde, and prouide for them with the holy Sacrament: For we see no wher, that they therfore must also be some sicke and must die. Yea, how must the higher powers of the worlde doe, which (by reason of their calling, and for the common profite and regiments sake) abide also in the seoper, die, & must minister because of loue? specially the

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the chiefest, of one whereof there dyeth more then a thousand of others And yet both God commonly preserve them also that they bee deliuered, lest still a line; and dye in a good quiet age.

Wherefore certainly such kinde of inordinate feare and flying against Gods commandment, is nothing else, but a declaring of a great and sore vnbeliefe, that men doe not beleue & trust in God, that he can and will deliuer. And thus is verifed the saying: The vngodly haue no peace. *Esa. lvij.* For if we will feare and flye where no perrill is, when will we then bestow our liues for our neighbours, as Christ hath done for vs: and we also be bounde to do likewise? *1. Ioh. 3.*

Who so now desyrez to escape the wrath of God, and this horrible Plague, let him not aske his owne reason how hee shall doe, but beleue and follow the worde of God: which teacheth him not to flye euill ayre and infected places (which he may well do: neuertheless hee remayneth yet vncertaine whether it helpeth or no) but it teacheth him to leaue off from sinne, as from the very originall cause of this Plague and punishment, and (by true repentance and amendment of life) to walke againe in the right waye. For that
is

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is the only sure and wholsome flying in this dangerous time, whereby a man may escape this plague.

But whither a man ought to flye, thereof will we heare the holy Ghost by the Prophete in this Psalm. He knoweth it much better then wee can thinke, and sayeth after this manner.

Verse. 1. Who so sitteth vnder the defence of the highest; and abideth vnder the shadow of the almightie.

2 He sayeth vnto the Lord: My hope, and my strong holde: My God on whom I hope. For hee deliuereth mee from the snare of the hunter, and from the noysome Pestilence.

These wordes (my most dearely beloved) shall yee take to hart, and marke them well with all diligence: for they be not the wordes of men which can lie and deceiue: Howbeit though they were mens wordes, and some olde wise man spake them (or some well learned Physitian) ye would not yet despise them, but receiue & keepe them. But now we hee they the very wordes of the high Maiestie of God, which the holy Ghost speaketh by the mouth of the Prophete. And they teach vs whither we ought to flye
from

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from this Plague, that we may be safe. And certainly they must needs bee the very truth: For heaven and earth must passe, but my words shall not passe away, sayth the Lord.

But that ye may vnderstande them right and well, yee shall remember that it is the vse of the Holy Scripture (specially in the Psalm) to declare one meaning with two manner of sayings, as yee haue oft times heard. For so doeth the Prophet here speake, and sayeth:

Who so sitteth vnder the defence of the highest, and abydeth vnder the shadow of the Almighty.

For to sitte vnder the defence of the highest, is euen as much as to saye, as to abide vnder the shadow of the almighty.

And with these wordes meaneth the holy Prophet nothing else, but who so putteth his trust in God with a right sure Christian beliefe, & giueth himselfe over into his protection and defence, (for such people doeth God receiue to grace) them holdeth hee for his owne deare childzen (& euen so they be) & giueth them his holy spirit, which worketh in them true saluation and godly workes.

Therefore remayneth he also vpon them, and all things must serue for their wealth

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as *Paul* sayeth, *Rom. 8*. Such protection also and defence of God, is set forth vnto vs euery where in the Scripture, as an ouer-shadowing and couering with wings. For like as the two Cherubins spread out their wings ouer the Arke; *Exod. 37*. Euen so doeth God spread out the winges of his protection ouer his elect. Therefore sayth *Moses* *Deut. 32*. Like as an Eagle stirreth vp his nest, and flyeth ouer his yong ones; so spreadeth he out his feathers, and beares his people vpon his winges. After this maner spake the holy Angel *Gabriel* also vnto the most blessed and pure *Virgin Mary*, when she should be the Mother of God: The holy Ghost shall come vpon thee, and the power of the most highest shall ouer shadow thee. *Luc. 1*. In like maner spake *Christ* also vnto *Jerusalem*: How oft would I haue gathered thy Children together, as an Henne gathereth her Chickens vnder her wings, and ye would not. *Mat. 23*. For though a true beleeuing man be in deede the Temple of God, and God dwelleth in him, yet useth the Scripture oft to speake thereof, as though he did lye aboue vs, in as much as he doth ouer shadow, couer and defend vs; and that because the heauen and the heauen of all heauens (as *Salomon* sayeth) can not

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comprehend not containe him. Revel. 3. But though he dwelleth in vs, yet flyeth he wide, hye and lowe, not only on the out side of vs, but also on the outside & ouer all creatures. And so in all these woꝝdes, there is nothing else saide, but whosoever is a right belæuing Christian:

Marke now then that he sayeth not: who so is wise, strong, rich, whole, or well friended: Neither saith hee also: who so keepeth him selfe thence, or flyeth thether, holdeth himselfe wel, or vseth good Whisicke: but who so putteth his trust in God. Not that the foresaid good things be euill, or may not be had or vsed with profite: But that they (where sayth is not) may enen as soone doe harme as good, and are in no wise able to deliuere from the wrath of God. But what doeth the belæuer? He sayeth vnto the Lorde: My hope. But this do not the vngodly and vnbelæuers, but set their hope in the foresaid points, put their trust in them, and boast thereon, & so commit spirituall whoredome therewith, and make Idols thereof. But to God doe they not lift vp their eyes, neither thinke they vpon him, nor feare him. And when he commeth then with his wrath and ouertaketh them with his Plague, so

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that of necessitie they must needes thinke vpon him, then feare they, and be afrayde of him; He away, and knowe not where to a-
bide: When vanisheth away their hope and boasting, which they (in time of prosperitie) had vnto the creatures. And so commeth it to passe, that their wisdome hath bene plaine foolishnes: their strength, their owne misfortune: their riches, their owne destruction: their health, their own harme: their friends, their owne hypocrites, and traitours. And al that which they trusted vnto, cannot helpe them. When they would hide themselves on the backside thereof, it is euen as much as when one hideth him behinde a ladder. And when they would seeke helpe thereby, it is euen like as a Wolfe should defende a Sheepe or a Goose.

But thus goeth it not with the beleener: for who so putteth his trust in the Lorde, shall not be confounded. Therefore saith he not onely that the Lord is his hope but also his strong holde, which he may flie vnto, in the which he may shut him selfe close, and be deliuered therein. As Salomon sayeth in the xliiii. Chapter of the Prouerbes: The name of the Lord is a strong Castell, the righteous flyeth vnto it, and shall bee defended. For
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the vnbeleeuers haue their hope euen in their goodes, but in necessitie, they finde no refuge, as the faithfull hath a strong holde and high Castell in **G O D** the Lorde.

And though the vnbeleeuers haue their whole will all their lifelong, yet hath it an euill ende, as it had with the rich man, which was buried in hell. *Luke Chapter xvi.* For who so belæueth not, shall be damned.

Againe, though the faithfull be plagued and persecuted all his life long, so that hee can not see howe hee may be deliuered, yet hath hee this comfort, that the Lord is his God: that is, that he can helpe and deliuer him as an almightie Lord, yea, after such a fashion and way, as neither he himselfe nor any mans reason can thinke or deuise.

And though he doe it not, yet doeth not the faithfull despaire: but letteth the Lord be his God, on whom hee hopeth: that is, at whose hande he looketh for all good in the life for to come and euertlasting. For hope seeth and looketh on that which is to come, which as yet is hid. As *Paul* sayeth, *Rom.* the viii. Chapt. Hope that is seene is no hope,

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for howe can a man hope for that which is
secne. But if wee hope for that which wee see
not, we looke for it by patience.

And so this is the meaning: The vnbe-
leeuers haue their hope in the creatures, and
are afraide of God. The faithfull hath his
hope to God, and is Lord ouer the creatures.
The vnbeleueers miscarie, and by the crea-
tures finde they no helpe in neede. The faith-
full miscarie not, but God is vnto them a
strong holde. The vnbeleueers may well
haue their willes as long as they liue, but at
the last (thorow their despaire) there follow-
eth euerlasting damnation. The faithfull
may haue disquietnesse and temptation all
their life long, but at the last (thorow their
hope) there followeth euerlasting life.

Such hope should they haue, and they
haue it indeede, that though they must lie
vnder as long as they liue, yet after death
they shall inherite euerlasting life.

But certainly it commeth not to passe,
that they must alway lye vnder: For God
is faithfull, and suffereth not his to be tempted
aboue their strength, but maketh the tempta-
tion so to haue an ende, that we may beare it.
1. Cor. 10. Therefore sayeth the Prophete
moreouer:

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For hee deliuereth mee from the snare of the hunter, and from the noysome Pestilence.

And in these words, both he shortly shew vnto vs, that almightie God can and will deliuer his owne from all misfortune, yet euen in this life. For all the mischaunces that we be troubled withall in this temporal life, are of two sortes: Some come out of the wicked deuise of the Deuill, and of men: as shame and persecution. Some plainely of nature, and out of the ordinance of God: as Tempest and Pestilence. The faithfull now beleeueth and maketh his boaste, that these mischaunces can not be so great and mighty, but God shall deliuer him therefrom.

And it is a goodly natural similitude, that he likeneth the euil wicked deuise of the vngodly against the faithfull, to a nette or snare of the hunter. For like as a hunter proueth the kinde and nature of every wilde beast, conumeth priuily after him, seeketh out the course and habitation therof, and afterward setteth the nette, that he may driue it thereinto: Euen so do the vngodly also vnto the righteous. First, they looke howe they be minded: If any one be free of language, then

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set they him on fire, that he may speak somewhat sharply, as Saint Seueu did. Actes the viij. Chapter. If he be gentle and friendly, then imagine they some foolish thing vpon him, and flatter away his harte from him as Dalila did vnto Sampson. If he seeke the saluation of the people, then slea under they him, as the Iewes blasphemmed Christ to be a Wine-supper, and a companion of Publicanes. If he be simple, then lye they vpon him, behinde his backe, or euer he beware thereof: Then follow they vpon him, cry, lye, and complaine, that the vertuous Christian man knoweth not what poynt to be at, or how he hath deserved it. Neuertheless, they thinke the Bell is so cast, that at the last it must ring as they will, but it sayeth them.

For the Lord on whom we belecue, which is our hope, refuge and God, can not onely preserve vs from their snares that wee fall not therein, but also when we fall into them, and they thinke wee be their captives, hee can and will deliuer vs yet thereout. In like manner doeth God the Lord preserve his faithfull, not onely from the noysome sickness of the Pestilence, but also when they be taken therewith and infected already, he

the 91. Psalm.

he delinereth them from it, and maketh them whole againe. But howe that commeth to passe, and how we shal vnderstand it, it shal follow hereafter moze clearly.

This is now well to be marked also, that the Pestilence is a noysome sicknesse, not because it bringeth death (for that doe all other mortall sicknessees likewise, and death is no losse vnto the faithfull, but advantage, as *Paul* sayeth vnto the *Philippians*, the first Chapter) but because that it taketh away the people very suddenly, vnlooked for and vnawares: And thereout then followeth strife, lawing or businesse among sinners, and of the common wealth, as euery man by him selfe can lightly perceiue and vnderstande.

Therefore it is also an horrible punishment ouer the sinne of the worlde, which concerneth both them that dye, and them that are left aliue, as hereafter it shall follow.

Where as if there be now such a sayth as giueth credence vnto God, hee shal preferue him fro al wicked imaginations of men, like wise from all noysome sicknessees. And at the last shall hee saue him, that continueth not without fruit, but breaketh out with right loue

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one and faithfulness towarde his neighbour, & desireth also to bring him vnto that point, that he may beleue and be partaker of all such goodnes and benefites of God. Therefore doth the Prophete turne his words now also vnto his neighbour, and saith furthermore;

Hee shall couer thee with his fethers, and thine hope shall be vnder his wings. That is: if thou also wilt put thy trust in him, thou shalt finde it so likewise. For hee sheweth such his benefites vnto all and euery one that put their trust in him. As for the covering of his fethers, and hope vnder his wings, your charitie hath heard ynough before what it is.

Now, though all the faithful look for such help at God, & it happeneth vnto them, yet is it not done without a speciall battaile of Faith. For such help doth he promise vs in his holy word, that we should beleue it: and if we beleue it, it happeneth vnto vs according to our Faith. Therefore saith the Prophete moreouer, His truth is speare & shield, that is, his godly promises, which are sure & true, and neither lie nor deceane: Those are our weapons wherewith we fight, and overcome all aduersities. But like as speare and shield are not profitable vnto him that can not

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not, or will not vse them: euen so also doe not the promises of God profite him, that cannot fight therewith, and will not beleue thereon.

For that is the right science in this battaile, when mis-fortune, aduersity, or tentation commeth, that we looke out all for according vnto Gods word: Namely, what comforte and promise he hath made vnto vs in such a case, and with a right beliefe to take holde of the same, as of a shield, and to comfort and defend our selues therewith: so can there no mischance doe vs harme, as the holy Saint Paule in the last chapter of his epistle to the Ephesians teacheth, and saith: Before all things take the shield of Faith, wherewith ye may quench all the fierie darts of the wicked.

Against the same (namely against Sathan our head enemy) is such word of God, euen the right speare, wherewith wee wound and ouercome him. For no bodily weapon hurteth and hindreth men so sore, as the word of God it oppeth and hindreth Sathan, if it bee thrust vnder his nose, against his venemous dealing and tentation, For if a seruant (that dealeth wrongfully and vnchristily in his maisters goods and businesses) be affraide, bered, and pearced through the hart, when a simple man saith vnto him: Thou vnchrist,

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Why doest thou so? That is not thy masters will and meaning, he did not so commaund thee. How much more goeth it thorow Satthans hart, when a vertuous Christian man holdeth the worde of God vnder his eyes, and bringeth witnessse ouer him that he as a wicked creature dealeth against his maker, and against his chosen childe: Therefore doeth holy Saint Paul call Gods word also the sword of the spirit: And the Lord Christ defendeth himselfe onely with the same against all temptations of Sathan in the wilderness.

Nowe when thou takest holde thus of Gods promises thorow faith, and blest them for speare and shielde to defende thy selfe, and to smite Sathan, then out of the same, it followeth, as the Prophete sayeth farther:

That thou needest not to feare for the horriblenesse of the night.

For the arrowes that flye in the daye time.

For the Pestilence that commeth priuily in the darke.

For the sickenesse that destroyeth in the noone day.

For these foure aduersities set forward
and

the 91. Psalme.

and shorten the life of the vnbelieuers: But the faithfull hath such consolation and promise, that he needeth not be afraide. First, for the horriblenesse of y^e night: That is, for al manner of temptation & deceite, that happen vnto men by night in the darknesse. For this we al perceiue, that in the night & in the darknesse we are weaker minded, of more dispaire, and more afraid then in the light.

The bloud runneth to our hearts, and the haire stand vp right, and all the body warreth colde for feare. Out of this cometh it then, that wethinke we see, heare, and perceiue somewhat, which in very deede is not so: then goeth one astray, another leaseth his colour, the thirde falleth sicke, the fourth is become crooked: the fift goeth out of his witte: And so men thinke that the Deuill hath done it, where as it is yet a plaine naturall working of the excedding great feare, which would destroye a man euen by daye time, if it were so greate.

How-be-it, true it is that the Deuill causeth such feare, and printeth it in, that hee may beguyle and destroy vs by feare, as by a naturall working. Yet is it nothing but a feare: for the Prophet calleth it not an euil or good spirit, but plainely the horriblenesse of the night:

A Sermon vpon

night: Neither is it any thing else but an
horror and feare, and continueth an hor-
ror and and feare.

Wherefoze where a right beliefe is, there
is no feare. Where no fearefulnes is, there
is also no horror, no fantasie of spirites or
deceitfulnes of the night, but plaine courage
and boldnesse. If any thing els be seene (as
fire or light) they be but naturall things, out
of the heat of the ground: like as lightnings,
dragons, falling starres and Cometes, be in
the aire and in the heauen. But herewithal
will not I speake against the wonderfull vi-
sions and tokens, which God sendeth for a
warning before great mischaunces to come.

Secondly the faithfull is sure for the
arrows that hee in the day time. That is all
manner of mischaunces, which ouertake a
man openly in the day: and yet so suddenly
and vnwares, that he can not escape them.
As when a pebble falleth from the roofof an
house, when a wicked beast doeth euill, or
when an vngracious person doth hurt in bo-
dy, name, or goods. For such misfortunes
come for the most part so suddenly, that a
man cannot pzeuent them, but must let
them hitte as with an arrow, and afterward
restore and heale the harme with great tra-
uayle

the 91. Psalme.

dayle and labour. But now will God preserue his faithfull from such misfortune. if they haue his promises befoze their eyes, beleue thereon, and order their liues thereafter.

Thirldy, a faithfull person needeth not also to be afrayde for the Pestilence, that slipeth in priuie in the darke. This is verily a comfōrtable promise in this dangerous time, for the which, wee should by right put our trust in God, and thanke him therefore, for as much as it is one of the most perilous and horrible Plagues, wherewith hee visiteth & punisheth the sinne of the world. For it taketh holde of life vntwares, and plucketh a man a way in two or three dayes (or euer he can order his busynesse and house, and make his Testament) creepeth in priuily in the darke, so that no man knoweth what it is, or whence it cometh, or whether it goeth, therefore can no man keepe himselfe surely from it.

For if it were in meate or drinke, it might be eschued: If it were an euill tast, it might be expelled with a sweet sanour: If it were an euill winde, & chāber might with diligence be made close therefore: If it were a flood or mist, it might be seene and auoyded: If it were

A Sermon vpon

where a raine, a man might couer himselfe
for it: but now it is a secrete misfortune that
creepeth in priuily, so that it can neither be
seene nor heard, neither smelled nor tasted, til
it haue done thee harme.

Wherefore the more dangerous and noi-
some that the plague is, the better and more
excellent is the promise, that no man shoulde
haue cause to despaire. For how might God
make vs a more excellent and fairer promise
then that hee promiseth to deliuer from the
Pestilence vs that be his children, and that
we neede not to be affraide thereof, though a
thousand die of the same at our left side, & ten
thousand at our right side. Yet shall it not
reach vnto vs, if we doe but beleue this pro-
mise, and let it be our speare and shield. For
if we so doe, then shal such poisoned arrowes
either not hit vs at all, or else not wound vs
to death.

Fourthly, God will also preserue his chil-
dren from the sicknesse that destroyeth in the
noone daye: For the noone day when the
Sunne is at the strongest, is cause of
much heate and feuerous sicknesses: special-
ly in those countries where the Sunne ry-
seth hye, and cometh nye ouer mens heads.

For

the 91. Psalm.

For great heate bringeth much sweat, consumeth and altereth the blond, causeth inordinate drinking, and maketh that the people are glad to coole themselves againe foolishly: and thereout ariseth all manner of perilous diseases, which are not very vnlike the sicknesse of the Pestilence.

Nowe, whether it be feare of the night, or arrowe of the day, whether it be Pestilence or sicknesse that commeth by the euil Southwinde, or what plague soeuer, that lyeth vpon the world because of their sinnes, God the Lord will preserve his faithfull therfrom: or deliuer them from it. And that shal come to passe so certainly and so wonderfully, that (as the Psalmist and our Prophet sayeth,) Though a thousand fall at thy left side, and ten thousand at thy right side, yet shal it not touch thee.

This is doubtles a louing, merciful, comfortable and faire promise, whereon our hart by reason should trust, and chiestie reloyce in the same. For he that speaketh it, is only Almightye, and moste true, therefore wee shoulde with reason giue credence vnto him.

For we can do God no greater dishonour then to dispaire in his holy word. We ought there-

A Sermon vpon

foze to be much moze afraide of that inordinate feare then of death it selfe : fo2 death can not hurt vs, in asmuch as (wee thozow baptisme) are grafted and buried vnto like death with Christ. But fearefulnesse (which is nothing else but an vnbeliefe) may harme vs, and bring vs into impudence. Wherefoze my most dearly beloued, take these promises to heart, strengthen your heart, mind, and vnderstanding therewith, and be not faynt harted. So shall yee proue by experience, that God is true, and faithfully performeth that which he promiseteth.

And that yee may the moze easely beleue it, I will declare it vnto your charitie, by a similitude how it comineth to passe, & whence it springeth, that a right faithful Christian man may bee safe and free from all these Plagues : fo2 it is good to vnderstande, and comfortable to know.

Your charitie seeth and proueth daily by experience, how mighty & horrible a thing the darkenesse of the night is. Fo2 when it falleth, it couereth all the whole world, darkneth the colour and fashion of all creatures, captiuateth all men and beastes living, that they must be still and rest, yea, and maketh them faintharted and fearefull, and so of all things

the 91. Psalme.

things it is a mighty invincible tyraunt
whom no man may withstand. Neuerthe-
lesse, it is not yet so mighty, that it can
darken, ouerwhelme, and quench the least
light that is founde in the world. For wee
see, that the darker the night is, the clearer
doe the starres shine: Yea, the least candle
light that is lighted, withstandeth y^e whole
night, and suffereth not onely the darke-
nesse not to couer or oppresse it, but giueth
light euen in the middes of the darkenes,
and smiteth it backe a certaine space on e-
uery side: & where it is bozne, thence must
darkenesse depart, and giue place vnto the
light: al the power and fearefulnesse there-
of, can not helpe against it.

And though a light be so weake, that it
giueth not light farre aboue it, neither can
smite the darkenesse backe (as the sparke
of an whote cole) yet can not the darkenes
couer it, much lesse quench it: but it giueth
light it selfe alone, so that it may be seene a
farre off in the darkenesse, and remayneth
vnuercome of the same, though it cannot
helpe other thinges, nor giue light vnto
them.

Yea (that yet more wonderfull is) a
totten shining peece of Wood, which ne-

C

uer-

A Sermon vpon

uerthelesse hath the sayntest light that can be founde, remayneth inuincible of all the power of darknesse: and the more it is compassed about with darknesse, the clearer light it giueth: so little can darknesse ouercome or holde downe any light, but it ruleth, vanquisheth, and expelleth the darknesse, which else ouerwhelmeth, snareth, and putteth all things in feare.

Even so likewise doth a well spring also, for there may we see, how a little vaine of water, breaketh out of the ground some where scarce so great as a finger.

And when it is closed in rounde about, that the water may gather together, and must needes be a ditch or a pitte, yet springeth it neuerthelesse. And though the water bee certaine hundreds weight aboue the spring, yet may not it driue the spring backe, but the spring driueth the whole burthen of the water backe, and aboue it selfe, and springeth still more and more, till the pools flowe ouer. And if the other water be foule and vncleane, it cannot mire it selfe vnder the fresh cleare water of the spring, but it remaineth cleare till it come farther abroad from the first head thereof, as it may wel be proued by daily

exa

the 91. Psalm.

experience. If a naturall light then be so mighty against the darkenes of the night, and an earthen well spring so strong in stryuing against all standing waters: howe much moze doeth it then, the true euerlasting and heauenly light, and the onely inuincible spring of all life, namely, God the Lorde our maker and Saviour?

That God is the true, euerlasting and heauenly light, witnesseth Iohn the Euangelist in the first Chapter, and sayeth: God was the worde, in him was the life, and the life was the light of men. Likewise also in his Canonickall Epistle in the first Chapter: God is light, and in him is no darkenes.

In like manner, That he is the onely inuincible spring of all life, witnesseth the Prophet Ieremie in the seconde Chapter. For there sayth the Lord: My people committeth a double sinne, they forsake me the liuing spring of life, and make themselves fayre welles, which neuerthelesse giue no water. And David saith in the xxxv. Psalm: With thee is the spring of life, and in thy light see we light.

If God the Lord then be the true light,

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it followeth that all they which put their trust in him, bee as a burning candle: for by faith doth God dwell in our harts, and we are the living temple of God, as *Paul* to the *Corinthians* doeth witnesse more then once. Therefore saith Christ of his Disciples. *Math. 5.* Ye are the light of the world. And of *John* the Baptist: He was a burning and shining light. *John 5.* Likewise if God be the everlasting and living fountaine, it followeth, that the faithfull be euen flowing springs. Therefore sayth Christ also. *John 7.* Who so beleueth on mee, as the Scripture sayeth, out of his body shal flow streames of living Water: But this he saide of the Spirit which they that beleue on him should receiue.

Like as the darkenesse of the night now can hurt no earthly or worldly light, but must giue place and flye from the light: Euen so saith Satan also which is a Prince of spirituall darkenesse, can doe no harme to a true right beleuing Christian man, but must feare and flie from him: For God which is the everlasting light, dwelleth & shineth in his hart, and driueth and expelleth far from him all the workes of darkenesse. And like as no heape of water can
driue

the 91. Psalm.

Drive backe any fountaine of the ground,
and hinder the quicke spring thereof: and
like as no uncleannesse can make it foule;
euen so also can no aduersity of this world
take away or shorten any Christian mans
life. For God which is the fountaine of all
life, dwelleth and liueth in his heart, and
driveth all hurtful poyson and mortal sick-
nesses farre away from thence, so that not
onely it can not harne him, but hee also
helpeth other people, and deliuereth them
by his presence: euen as a light that shi-
neth farre about it, and as a spring that al-
way floweth, runneth and maketh the
ground moyst and fruitfull.

And this is that the Lord sayeth in the
Gospell, in the last of *Marke*: The tokens
that shall follow them which beleue, are
these: In my name shall they cast out devils,
speake with newe tongues, drive away ser-
pents: and if they drinke any deadly thing,
it shall not hurt them: They shall lay handes
vpon the sicke, and they shall recover. So
is it read also in the Actes of the Apostles
the v. Chapter, that the sicke were made
whole onely of *Saint Peters* shadow.

So utterly must we banish every thing
that is contrary & against the everlasting

A Sermon vpon

light and springe of life, where a right Christian man is, in whome God dwelleth by a true beliefe and out of whom the holy Ghost shinieth and floweth.

Let Satan then presse in here with all his darkenesse, and with all his hurtful infection, yet shal ye see in beliefe that he can not take or destroy any Christian man therewith, if he continue in faith, & keepe God in his hart: But he shall be smitten backe and driven away by force, as the wonderfull workes of Christ, and of all Saints doe manifestly declare. Therefore it is a great shame for a christian man to be afraid for the Plague of the Pestilence, as to flye from them whome he is bounde to serue by Gods commaundement. For by reason hee should without all feare make haste vnto them, not onely to fulfill Gods commaundement, but also by his presence to helpe them, if their faith doe else worke withall. But if it come not to passe, yet is hee sure, forasmuch as God dwelleth in him, and he walketh and goeth in Gods commandement. For certainly this promise shall not faile him:

Though a thousand fall at thy side, & ten thousand at thy right side, yet shall it not touch

the 91. Psalm.

touch thee.

But with faith must these wordes be taken holde vpon, for naturall reason doth not comprehend them, in asmuch as indeede it appeareth farre otherwise. And no man needeth to thinke nor iudge, that they which die of this plague, be all vnchristian and faithlesse: but we ought not to doubt, but that there die thereof many vertuous men, and leaue many vngodly. This is done, because that death may happen to a man two manner of waies.

One way after the common course of nature, according as euery mans death is appointed him of God: and we haue consented vnto it in baptisme. Of this sayth the holy man *Job* in the *xiii.* Chapter: A man hath his appoynted time, the number of his moneths standeth with thee: thou hast appoynted him his bounds, which hee shall not ouerpasse. Another way may death happen to a man before the time, by reason of his great & grieuous sinnes: As the Lord hath threatned by *Moyse*, that if his commandement be not kept, he wil cause pestilence to reigne: whereout it is certain, that when they be kept, the plague abideth out. Likewise sayth he in the commandements:

A Sermon vpon

Honor Father and mother that thou maiest liue long, &c. Out of the which it is certaine, that his life which doeth them not, shall be shortened. In like manner sayeth *David* in the 55. Psalme, The bloud-thirstie shal not bring their life to the halfe number. Whereout it is sure, that they should liue much longer, if they shed not innocent blood. Likewise *Christ* saith; Luk. 12. If ye doe not repent, yee shall all perish, as they that the towre in *Silua* fell vpon. Whereby it is certaine, that who so repenteth not, may looke for all mis-fortune.

And of this vntimely death onely speaketh this Psalme, and promiseth the faithfull *Christian* men, that they shall be free from it. For from the right appointed death into the which we haue consented in *Baptisme*, we neither can, nor shall be deliuered. Wherefore if a vertuous right *Christian* man die of this plague, it is certainly his very houre appointed vnto him of *God* which he cannot preuent. But doubtlesse, there dye of it many sinners also beside, which might well liue longer if they repented. And though some bee taken because of their sinnes, yet be they not therefore damned, but if they aske forgiveness of

the 91. Psalme.

of sinnes, and beleue, they shall be saued:
As Paul saith: When wee be iudged, we are
chastened of the Lord, that wee should not
be condemned with the world.

Thus goeth it then together, that iust
men die their owne right death, but the
wicked die an vntimely death, and there-
with doeth God punish the world sozest of
all, because of their sinnes, but spareth
his owne for their faiths sake. Therefore
should they not be feareful nor faint-hear-
ted: but (as the Prophet saith) they should
looke and beholde, how the vngodly are re-
compenced: For whether the wicked dye
before the time, or the iust in the right sea-
son, yet is it done both for the punishment
and plague of the vngodly. If vertuous fa-
thers and mothers die from wicked diso-
bedient children, then be the children pla-
ged: for they are afterward, euil nurtered,
hanged or slaine. If yong children dye
from wicked fathers and mothers, then be
the children delinered, and the fathers and
mothers punished, in that they haue ga-
thered their goods for those that they wish
them not vnto. If tyrants die, then bee
they punished, and the persecuted Christi-
an deliuered. If good rulers die, which
with

the 91. Psalme.

With their wisdom haue maintayned
 peace and good gouernance. then be they in
 peace: And so the vngodly which are left a-
 liue, rayse vp warre and sedicion, and bee
 alway punished worse and worse. Shortly
 who so hath eyes of faith, seeth that true
 beleeuers die in a right season, but the vn-
 godly before the time. Therefore whether
 god men die or liue, it is done for their
 wealth. But whether the wicked die or
 liue, it is done for their punishment, & al-
 waies shal they be plagued, & their wicked-
 nes shalbe re'warded them.

Therefore my most dearly beloved,
 take ye such doctrine and comfort to hart &
 follow the same. Flye in good earnest (by
 true repentance & amendment) from sinne
 wherewith the worlde hath deserued this
 horrible plague: And lie by a true vpright
 faith vnto Gods worde, wherein is the
 fountaine of life, & the light of men: Then
 shal ye be whole & safe from this and other
 plagues, and so liue to the honour of God &
 wealth of your neighbour, til the appointed
 time come wherin God y father (in y death
 of Christ that we be baptised in) shal send
 for vs out of this miserable life to his owne
 everlasting kingdome: which God graunt
 vnto vs all, Amen.

How

A comfort concerning
How Wife, Children, and
other friendes shalbe comfort-
ed, the Husband being
dead.



Seeing nowethat **G O D**
hath called your husband,
father or other good friend
out of this miserie into e-
uerlasting joy, therefore
shal ye receiue it willingly
ly, for it is his worke. Repine not therefore
at his worke, neither weepe againt his
will, but commit the cause vnto him: take
it at his hand, as a fatherly prouing, and
say with *Iob*: God hath giuen vs him, and
hath taken him againe, the name of the Lord
be blessed: as it was the Lords will, so is it
hapened.

God almightie will proue you as he did
Iob, holwe yee will behaue your selfe, as
hee taketh out of your sight the thing that
yee loue: Yee will admitte well ynough
that yee bee sorry. For it is seldome scene
but a man (be hee neuer so vile or of so lit-
tle reputation) hath euer a sundrie giste
where

A comfort concerning

wherewith hee serued and profited other. And the same gifts were not greatly regarded in a man while he liued : for we regarde little commonly such things as are present, but as soone as the man is gone, so soone as the vessell is spilt, then beginne wee to want the gifts that were contained therein.

Therefore is it no maruaile, that wee be sorry for such a gift of God, if it bee taken out of our sight.

As long as we vse men, and the giftes according as they bee ordained of God for our necessitie, then doe wee well, and that can God suffer well enough: But that we misuse them and make an ydoll of them, that cannot God suffer. For when wee put our trust and comfort in man, or any other creature, then doe wee wrong and misuse the same, and the curse commeth vpon vs: whereof it is written *leremy 17.* Cursed is the man that putteth his trust in man.

For all mans helpe is to be suffered onely when they be present, and that we haue neede of them: but as soone as they are gone, then must we looke for other helpe, namely: God letting goe it that passeth away

them that be dead.

Way thinking it to be temporall, fading at the twinkling of an eye, and vanity that is in this worlde. We haue here no abiding thing, but must looke about for the thing to come, that endureth for euer.

For this cause doth God draw and pull vs so from the creatures. And seeing hee is our true father, and bridegrome and husband, he can not (for hee is strong and ielous) abide that we set our hope, loue or trust vpon any creature. This is the cause then that he doeth take vs from them and carrieth vs vpon him selfe. For looke on what creature wee haue most hope, loue and affection, that will he soone take out of our sight, if he doth loue vs. And when hee hath such ielousie vpon vs, then doeth hee most chiefly declare his loue towarde vs.

By this also it commeth, that Christ *Math. 18.* forbiddeth vs to call any man father vpon earth, for we haue onely one father in heauen, namely GOD; which will not, nor can suffer vs to call or to haue any man vpon earth father: & that because wee should depend and hang onely vpon him, looking for all good of him. For he will be the same that we may surely trust vnto:
saing

them that be dead.

seeing he cannot nor will faile vs, and that because he is no earthly but an heavenly father. For this cause then is that man blessed and happie, that putteth his trust, hope and confidence in the Lorde, as the Prophet sayeth.

Finally, if when nature fulfilleth her course, man hath but continuall trauaile & miserie, & after that this course of nature is ended and at rest, man is eased of so great trauaile: we seeme to hate rather then to loue them that be departed, if wee would wish them to be in this wretched world againe. Moreouer in making so much of our friends departed, and setting so great affection vpon them, wishing Gods worke not to be fulfilled vpon them: wee blame God in his will and working, as though he knewe not better what were best both for them and vs than we.

Let vs therefore set our will in Gods

will, and suffer him to worke at his pleasure. For he knoweth best what is both our friendes, and our soules health.



A Psalme to bee said in
the time of sickenesse or any
other aduersities.

O Come let vs humble our selues, & fall
downe befoze the Lord with reue-
rence and feare.

For he is the Lord our God : and wee are
the people of his pasture , and the sheepe of
his hands.

Come therefore, let vs turne againe vn-
to our Lord, for he hath smitten vs, and he
shall heale vs.

Let vs repent & turne from our wicked-
nesse; And our sinnes shalbe forgiven vs.

Let vs turne, and the Lord will turne
from his heauy wrath, and wil pardon vs,
and wee shall not perrish.

For we acknowledge our faults; and our
sinnes be euer before vs.

We haue soze prouoked thine anger, O
Lord: thy wrath is wared hot, & thy heauy
displeasure is soze kindled against vs.

Thou hast in thine indignatio stricke vs with
griuous sicknes : & by & by we haue fallen

as

Deuout Prayers.

asleaues beaten downe with a vehement winde.

Indee we acknowledge, that all punishments are lesse then our deservings: But yet of thy mercy, Lord correct vs to amendement, and plague vs not to our destruction.

For thy hand is not shortened, that thou canst not helpe: neither is thy goodnesse abated, that thou wilt not heare.

Thou hast promised, O Lord, that afore we cry thou wilt heare vs: whilst we yet speake, thou wilt haue mercy vpon vs.

For none that trust in thee shall be confounded: neither any that call vpon thee shall be despised.

For thou art the only Lord, who woundest, and doest heale againe, who killest, & reuiuest, bringest euen to hell, and bringest backe againe.

Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

O Lord, rebuke vs not in thine indignation: neither chasten vs in thy heauy displeasure;

Deuout Prayer.

Remember not the finnes and offences of our youth : but according to thy mercie thinke thou vpon vs, O Lord for thy goodnesse.

Haue mercy vpon vs, O Lord, for wee are weake : O Lord heale vs, for our bones are vexed.

And now in the vberation of our spirits, and the anguish of our soules, we remember thee, and wee crie vnto thee : heare Lord, and haue mercy.

For thine owne sake, and for thy holy names sake: incline thine care, and heare, O mercifull Lord.

For we doe not poluze out our prayers before thy face, trusting in our owne righteousness, but in thy great and manifold mercies.

Wash vs thoroughly from our wickednesse and cleanse vs from our finnes.

Turne thy face from our finnes: and put out all our misdoedes.

Make vs cleane hearts, O God: and renew a right spirit within vs.

Helpe vs, O God of our saluation: for the glory of thy name: O deliuer vs, and be merciful vnto our finnes for thy names sake,

Devout Prayers

So we that be thy people, and sheepe of thy pasture, shall giue thee thanks for euer: and will alwaies be shewing foorth thy prayse, from generation to generation.

Glozy be to the ffather, and to the sonne and to the holy Ghost:

As it was in the beginning, is now and euer shall be, world without end,

Amen.





*A Prayer to be used at the
visitation of the sicke.*

O Almighty Lorde and heauenly
Father, which hast promised to
heare our requests, and the petiti-
ons of those that aske of thee in thy Sonne
our Saniour Christes Name, and hast
commaunded vs to pray one for another,
we humblie beseech thee through his pre-
cious death and blood-shedding, which
is the onely attonement for our sinnes,
to bee mercifull to this thy sicke ser-
uant. Forgiue vnto him his sinnes, O
Lord: and increase in him such a lyuelie
Faith, and feeling of thy fatherly loue to-
wardes him, that all pangues and paines
of sicknes, be they neuer so extreame, may
seeme nothing but thy mercifull and lo-
uing calling from these worldly miseries,
into the fellowship of thy holy ones, whom

Deuout Prayers.

the more thou louedst, the more they taste of afflictions, that being thoroughly purged from the rust of sinne, they might shyne the more gloriouslie in the kingdom of heauen.

Peruerthelesse, O mercifull Lord, for that through our frailtie we often doubt whether in extreame paine we may feele our selues thy children, or thee our angrie Judge: whereby our Faith is wauering and sore displeasing vnto thee: we humbly pray thee (if it be thy holy will) to mitigate his torments, and make stedfast and perfect his Faith, that he may with the more quiet minde and assured confidence, cry, Abba Father in this life, and after, ioyfullie to receaue the crowne which thou hast prepared for them that continue vnto the end. The Lord performe all our petitions through Iesus Christ our Saviour.

Thy mightie arme, O Lord, be still his defender: thy mercie and louing kindnesse in Iesus Christ thy deare Sonne, his salvation: thy grace and holy Spirit, his comfort and consolation, vnto the end, and in the end. So-be-it.

Amen.

